# THE PACIFIC

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Reading Room

### GOD KNOWETH.

"Men lose their ship, the eager things
To try their luck at sea,
But none can tell, by note or count,
How many there may be.

One turneth east, another south—
They never come again,
And then we know they must have sunk,
But neither how nor when.

God sends his birds abroad—
'They're less than ships,' say we;
No moment passes but he knows
How many there should be.

One buildeth high, another low,
With just a bird's light care—
If only one, perchance, doth fall,
God knoweth when and where."

# THE PACIFIC

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## PACIFIC COAST IN BRIEF.

The San Francisco judge who cut a physician's bill for a surgical operation from $2,000 to $500 was a righteous judge in one decision at least.

Dr. Torrey has been engaged for evangelistic meetings in Los Angeles in November, and a vigorous campaign will be conducted under the direction of the Los Angeles Federation of Churches.

The Oregon maps in The Pacific this week show what transformations can be worked when Christian people unite against an evil as the good people of Oregon united a few months ago against the saloon.

The Alaska-Yukon-Pacific exposition, which is to be held in Seattle next year, is getting a large amount of first-class free advertising because of the fact that no liquors are to be sold on the grounds nor in their vicinity.

A tabernacle to seat 8,000 people is being erected at Spokane for the evangelistic meetings to be conducted there by William A. Sunday. The meetings are to begin on the 20th of December. Dr. House of Westminster Congregational Church writes that "the outlook is most promising for a great work."

In the death of the Rev. Dr. Hiram Bingham the Christian world loses one of its missionary heroes. The son of one of the pioneer missionaries to the Hawaiian Islands, Hiram Bingham, Jr., early consecrated himself to the service of Christ on the islands yet farther out in the Pacific. Going to the Gilbert group in 1856 he accomplished finally, in later years, the task of giving to the people of those islands the Bible in their own tongue.

It is to be regretted that there is here on the Pacific coast as well as in other parts of the land a disposition to vote against Mr. Taft for the Presidency because he is a Unitarian. We hope that no Congregationalist will do so. We do not believe as Unitarians do, but we know Unitarians who are Christians,—if we apply the Scripture measuring line, "by their fruits ye shall know them." So measured, Mr. Taft shows up better than some of the persons who have announced their intention to vote against him for this reason.

Writing of the career of the late President Gilman of the Carnegie Institute at Washington, until recently of Johns Hopkins University, The Outlook says of him as the first president of the University of California: "He had an open field, a generous people, and a comparatively free hand; and he laid the foundations and defined the policies of an institution which at once took high rank and has had great influence of the best kind on educational life on the Pacific coast." No man, the conclusion is, could have been better equipped for the organization of a university at the Golden Gate, and probably no man could have builded better than did Dr. Gilman.

The Evangel, the weekly publication of Plymouth Church, Long Beach, remarks suggestively: "It might occur to some inquisitive tenderfoot to ask the Hotel Virginia how she knows she cannot exist without selling liquor. Has she tried it?" However, be this as it may, it will require very strenuous effort to lead many people to believe that the Hotel Virginia at Long Beach was a failure financially simply because the city ordinance would not permit of the sale there of liquor. If the venture really was a failure, it was this from other causes, probably. People sometimes declare enterprises a failure hoping to gain their ends thus. Nothing else is a failure in Long Beach because of the banishment therefrom of the saloon. The hotel need not be a failure, either.

Writing in "Our Young Men," an Oakland Y. M. C. A. publication, on the companionship of Jesus and the disciple Philip, the Rev. Henry B. Mowbray says: "With each other they talked, walked, ate, drank, lodged, washed, worked, played, wept, rejoiced, sang and prayed. By association, mutual self-surrender, deep community of interests and answering trust, Jesus converted Philip from a raw, undisciplined, lacking-in-self-control Gallilean into the Christian apostle. And today, with us, friendship made to go on all fours, is firmest basis of work with boys. No make believe, steeple and hitching-post, hob-nobbing will suffice. We must be real comrades, companions, co-adjutors—ready to give up lectures, concerts and dinners, to make and to keep engagements with these boys; ready to go camping with them, willing to walk the streets to find them a job, anxious to make ourselves agreeable playing baseball, glad to spend our money, and able to laugh at their boyish stories, not easily provoked, not readily imposed upon, long suffering to the ninth degree—in short, spending ourselves until we are conscious that virtue has gone out of us. These are some of the friendly methods whereby we educate in Christliness." Mr. Mowbray writes out of a highly successful experience with boys—an experience which has made him the choice for superintendent, of those who are establishing a George Jr. Republic in Southern California.

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"One ship drives east and another west,
With the self-same winds that blow;
'Tis the set of the sails,
And not the gales,
Which tells us the way to go.

Like the winds of the sea are the ways of fate,
As we voyage along through life;
'Tis the set of a soul
That decides its goal
And not the calm or the strife."

## CHRONICLE AND COMMENT.

A branch of the Boston Emmanuel Movement has been opened in New York. The Rev. Dr. Batten, a professor in the Episcopal theological seminary, is in charge.

Theological seminaries report an increase in the number of matriculates this year.

It is no longer East divinity hall at Yale, nor West divinity hall, but Edwards hall and Taylor hall, in honor of Jonathan Edwards and Nathaniel W. Taylor—the one of the class of 1720; the other of 1807; and both of long prominence in the religious world.

The outlook for the unemployed is not promising for the winter months. That a hard winter is ahead is the prediction. But charity and relief organizations are expecting it and preparing for it. This was not the case last year. The crash of 1907 came without warning.

The comic supplement of the Sunday newspaper continues to meet with condemnation. One of the latest to write against it is Miss Summers, one of the best writers of stories for children. She says in the New York Times: "The comic suppliement of the Sunday newspaper is lowering the standard of literary appreciation and debasing the morals of the children of this country. It teaches children to laugh when boys throw water from an upper window upon an applewoman, or outwit an old and infirm man. Humor has its place in the literature of childhood, and it would be well if gifted writers for children could be found capable of substituting genuine fun for the coarse, vulgar type now so prominent. The child learns in but one way, by reproducing in his own activity the thing he wishes to be. By means of the imagination the child forms a mental picture, which he holds in mind and strives to imitate. Therefore, the most vital purpose of the story is to give high ideals which are reproduced in character."

There are not a few people who will agree with the writer in the New York Sun, who says of football: "A game where it is possible to break the collar-bone of one boy, kick another in the head and render him unconscious for hours, injure another so that he is suffering from concussion of the brain; injure another internally and so badly wrench his ankle that he had to take to a hospital, bruise another so about the body that he is in a serious condition from nervous breakdown—ought to be enough in a civilized country to forbid the game forever. Meanwhile the people ought to be too highly developed intellectually to attend such games. But not so in these days of reform and reformers. In these glorious times men and women of supposed 'culture' and refinement go to football games and by their apt to jostle each other on the sidewalk in the peril of their health for life. It would be very much better to my mind if the college authorities would arrange bullfights for the people. I can see their hands go up in horror at this suggestion, but I would like to ask them if the killing of a few bulls and horses can be compared to the possible maiming of one young man for life?"

Darwinians are cheered by the discovery of another "missing link" between man and his alleged simian ancestors. When the Neandertal skeleton was found near Dusseldorf, says the New York Post, the evolutionists were confronted by the conservative Professor Virchow, who decided that it was a mere abnormality—a pathological formation. This view was, however, subsequently demolished utterly by Schwalbe, and no doubt remains that the skeleton represents a form intermediate between man and the highest anthropoid apes, approaching the ape more closely than the man. The new specimen was found in the French department of Dordogne, where the Swiss archaeologist, O. Hauser, has for years been making systematic excavations. His workmen had orders, in case they came upon parts of a human skeleton, to summon him immediately. Last March one of these men exposed a bone which he recognized as human. Hauser promptly ordered the whole place to be covered deeply with soil and sent invitations to nine eminent anthropologists of various European countries to be present at the uncovering of the skeleton. He had to wait four months before they were able to come. Extreme care was necessary because the bones crumbled on exposure to the air, but success crowned the effort. Prof. Hermann Klaatsch of Breslau, who put the parts together, gives the assurance in the Frankfurter Zeitung, that the skeleton belongs to the Neandertal race.

Discussing the position of women under the new conditions in Turkey, a Constantinople correspondent of a London journal points out that many of the modern Turks are monogamists, and that their wives live at home much after the manner of Europeans. "But," he goes on to say, "the women want more; they want to institute home life, and many have done so already. They also desire to receive visitors without restriction, and adopt more becoming dress in public. The educated Turks have no objection to this provided the change is not too quick, as they also have mixed in foreign society, and feel the want of ladies in Turkish society. If it remained with this class alone the change would come rapidly, but there are the common classes and the country people, who cannot understand it, and can never imagine any change by which their women folk should be anything else than what they have been for centuries. And it is noteworthy that in the provinces whenever reactionaries have tried to start a movement against the Constitution they have always declared that one of the first objects of the Constitution would be the complete emancipation of the women and their going about unveiled, and this has never failed to excite the people, as was the case at Medina, where the situation was saved by the arrival of a number of troops and the arrest of the agitators. This is the reason Prince Sabah ed Din in his recent speech specially spoke to the women, counselling prudence and moderation."

To organize the Christian seamen of the world for their common welfare among the nations of the globe is the object of an international association which has been formed under the auspices of the American Seamen's Friend Society in New York. For the first time a systematized effort is to be made for joining together the millions of men who follow the sea to solve the sailor's problems under this "Seamen's Christian Brotherhood." Membership in the new body has been thrown open to the tars of every nationality, and headquarters established at the central offices of the American society in New York. Local chapters are to be established widely. An international flag has been designed and adopted by the Seamen's Christian Brotherhood. On a field of marine blue it bears a cross, star and dove emblematic of the Christian character of the organization. A badge which shall distinguish its members in the fo'castle on every

sea of the globe has also been provided. Headquarters where the officers and members of the new movement may meet in almost every large port in the world are being designated. Regular international conventions of representatives of the Seamen's Christian Brotherhood will be held for the discussion and improvement of conditions surrounding the seafarer on every coast. The matters of the provision of reading matter at sea, suitable quarters on shore and reform in shipping methods will be kept actively agitated by the new organization. Legislation beneficial to the general seafaring classes will also be projected and recommended to the sea powers of the world.

The big hat nuisance goes on in many places. The New York Times says of some of the 1908 fall styles: "It is time to say another word or two about the shockingly ugly and offensive hats of the supposedly well-dressed women. The fall hats are worse than ever. They have greatly increased the pains and penalties of metropolitan life, as they not only offend the vision but they interfere with personal liberty. When the woman who wears one o f the incroyable hats to the theater, and reluctantly removes it as the curtain is rising, she places it on her lap, but it covers also the laps of the persons on either side of her. If one of these happens to be a solitary man, and there is another woman with the same kind of a hat on the other side of him, he soon feels that he might as well have been born a turtle. Some of the hats are so large that the wearers of two of them are apt to postle each other on the sidewalk to the peril of t heir millinery. They are sometimes so large that the doors of the street and subway cars are too narrow for their wearers to enter comfortably. A short woman wearing one of the biggest hats in a street car can cause enough annoyance to unoffending men to make them forget the storied dignity of manhood. Indeed, a woman who wears a fashionable hat of the autumn of 1908, in public places renders herself liable to insult. The hats are not handsome; their shapes are abominable, especially those of the inverted footbath form. No woman looks well in one. In fact, they lend the effect of immodesty, if not indecency, to the most innocent countenance. In order to set them off properly the wearer must stick huge quantities of false hair on her poll. The most unsophisticated man knows that the hair is false, and dislikes the effect. Why do supposedly self-respecting, well-bred women so disfigure themselves, offend the artistic eye, and make nuisances of themselves in public places?"

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### PARTING FROM A BELOVED PASTOR.

The council called for the dismissal of the Rev. Dr. Raymond C. Brooks from the pastorate of Pilgrim Church, Oakland, met in the parlors of the church last Friday evening. The finding of the council was embodied in the following by its committee, which consisted of the Revs. George C. Adams, L. P. Hitchcock and B. M. Palmer:

"It is with sincere and deep regret that the council finds itself compelled to accede to the wishes of both church and pastor, in voting to sever a relationship that means such a great loss to the Congregational forces of the whole of Northern California.

Dr. Raymond C. Brooks, by his winning way, his companionable spirit, his scholarly mind, his ready helpfulness, his wise counsel and his Christ-like devotion, has endeared himelf to us all, and with his church and people we are loath to speak the word that breaks the close bond that has bound us together for over eight years of delightful fellowship.

We feel that we can truly sympathize with Pilgrim Church in her loss, for her beloved leader has been a beloved pastor to us all, ennobling our lives by his inspiring comradeship. And knowing the riches of his mind and heart, we congratulate our sister church at Walla Walla on her wise choice of a consecrated under-shepherd. May you love him as we love him. May you find even richer treasure in his big nature, and may you give to him that hearty support and co-operation that will add much more to his power, making him a heavenly blessing to your church, your community and your state as he has been to ours.

Our love goes with him and his into the new field, and our prayers will follow ;and although distance may come in between us, yet ever shall we be companions in the Lord, working together that his divine kingdom may sooner come in all the earth."

At the close of the council a farewell reception was given Dr. and Mrs. Brooks by Pilgrim Church, which was attended by a large number of Oakland, Berkeley and Alameda people. It was evident then, as it long has been, that Dr. and Mrs. Brooks had made for themselves a large place in the hearts of the people during their eight years' service in Oakland.

Seldom does a church have what Pilgrim Church has had in Dr. and Mrs. Brooks—one to do the preaching and the pastoral work and all that falls to the lot of a pastor to do; and another to minister so delightfully in song as Mrs. Brooks has, not only in the church, but much more widely.

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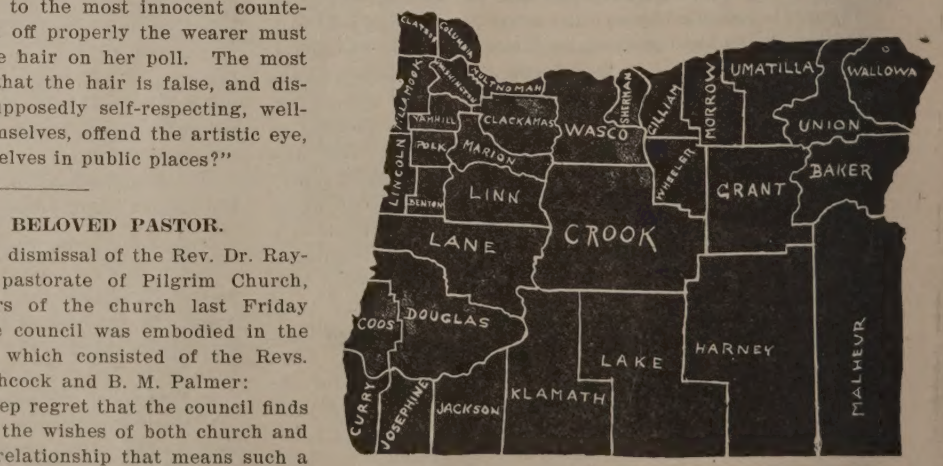
### A TRANSFORMATION.

The mere chronicling of the fact that a great local option victory was won in Oregon last June does not tell the whole story. There was behind the 1908 struggle and victory a well-organized plan, running back for at least four

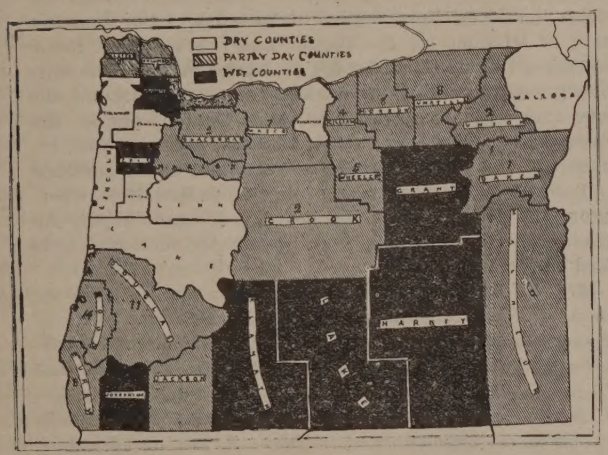



years, and having two more years yet to run before it is completed.

The maps accompanying this article are illustrative of both the finished and the unfinished portions of the Anti-Saloon League program.

In 1904 a temperance man looking over the map of the

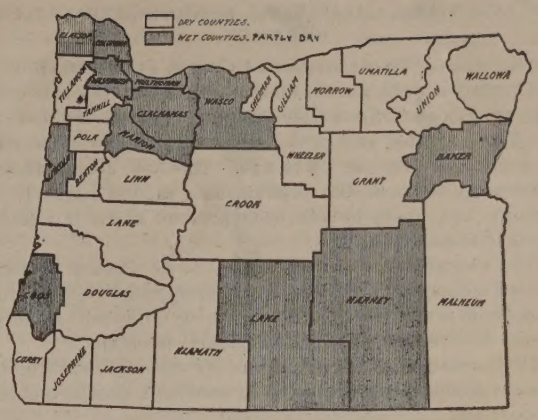
State of Oregon, with reference to the State's position on the prohibition question, would find it looking like the first map of the series of four, given above. Oregon was a license state, and so, in the language of the temperance reformer was a "wet" and "black" State. It is not meant to say there was no place in Oregon where the saloon was prohibited. There were several small places into which the saloon could not enter because of a clause in the deeds to the land sold. There were also a few instances—very few, indeed,—where, by protest of the inhabitants, the saloon was denied admission. But so far as the law of the state was concerned, in 1904, the state was "black" and "wet."




The next year, by "initiative," a local option law was obtained, and by a good majority. This law was a kind of "enabling act," allowing any county in the state, or any precinct, or any combination of precincts, by a majority of the votes cast on that question, to prohibit the sale of intoxicants within the bounds of the territory so voting. For the purpose sought, there is no better law anywhere in the United States. Though it is not hard to find weak places in this law, it is, on the whole, an excellent instrument with which to fight the saloon. The history of the struggle since its passage demonstrates its great value.

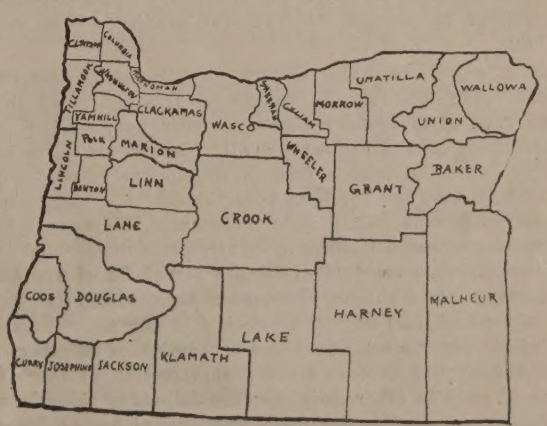
The second map shows what was done for the state in 1906, by means of this law. About twelve of the counties of the state sought the benefits of the local option law, in this year, and as will be seen by reference to the second map eight whole counties were cleansed of the sinful traffic, and about seventy-five precincts besides in counties which had not faith enough, as a whole, to try conclusions with the traffic, but did so successfully in some of their precincts, while some of the counties, that strove for mastery, were unsuccessful, as a whole, but were successful in certain precincts in the counties voting. This leaves the state map black and shaded and white. The black counties, retaining as their policy the granting of liquor license. Shaded, those counties in which some one or more precincts adopted local option as their policy, and white counties those that denied the liquor traffic a legal standing anywhere within their borders.

That was the condition in Oregon in the beginning of 1908, when Rev. J. R. Knodell, so wel known in church and league work in California, was made leader of the temperance forces in Oregon. Promptly on taking up the management in that state the work of organizing the "black" and "shaded" counties for a campaign against the saloon was begun. In a few weeks twenty-one counties had filed petitions with their respective county courts asking that the question be put on the ballot. In addition to these the liquor men petitoned for resubmission in seven of the eight counties "dry" before. This made twenty-eight county contests, and about thirty more in precincts. For five months the battle was waged as no battle was ever before fought in Oregon. When the election was over, and the ballots were counted, the map of Oregon was shaded as in the third map of the series. Twenty-one white counties instead of eight, as before election, and one hundred and seventeen white precincts in black counties, in place of the seventy-five dry precincts outside of the white counties before election. This is the condition today. Twenty-one "dry" counties and twelve partly "dry." More than half the area of Oregon is cleansed from the leagalized saloon. One-half of the population in the state are living in "dry" territory.




The fourth map is a prophecy. It is also indicative of the rest of the program made out in 1904 and commenced in 1905. That program may be succinctly put into two sentences—A transformation scene: From black to white in five years.

The plan contemplates the filing of an "initiative bill" in 1910, which it is presumed will surely carry, and will thus make local option the policy of the whole state, and make Oregon the first Pacific Coast state to put away this criminal traffic.



## THE NORTHERN CALIFORNIA CONGREGATIONAL CONFERENCE.

### The Meeting in the Historical Church at Sacramento.

The fifty-second annual meeting of the conference, originally an association was held in Sacramento, October 20-23. This meeting was in the city in which the association was organized fifty-one years ago. The Rev. Joseph Rowell who was present at the organization in 1857 was in attendance last week, having been present at all the annual meetings from first to last.

The conference chose the Rev. A. B. Patten of Santa Rosa as moderator; the Rev. J. H. Goodell of Pacific Grove as assistant; the Rev. G. Atkinson of Campbell as scribe and the Rev. A. W. Palmer of Oakland assistant.

The narrative of the churches, by the registrars of the different associations, indicated in general a prosperous condition.

The conference sermon was given the first evening by the Rev. Burton M. Palmer of Fruitvale on the theme "Faith in God's Leadership." The text was John 6: 5-6; and the message in the sermon an inspiration to lofty faith. A communion service conducted by the Revs. F. A. Bissell and W. C. Pond followed the sermon.

The Wednesday morning session began with an interesting Bible study by Professor Castor of Pacific Theological Seminary.

"The Church Service as Worship" was the subject of a paper by the Rev. Sidney R. Yarrow of Mill Valley. Such is the spirit of the age, said Mr. Yarrow, that there is with many only a passive interest in worship. As remedies for the wide-spread decadence in the spirit of worship there were in the paper many good suggestions. The sermon should not be so greatly exalted as it often is. Greater attention should be given to other parts of the service. The devotional parts especially should be magnified. Emphasis was laid on a proper reading of the Scriptures. And it was shown that fellowship and environment were important in conducing to the spirit of worship.

In presenting the topic, "The Church and Its Young People," Mr. Paul Brown urged more personal work on the part of pastors, remarking that as he went about the state he frequently found the laymen seemingly more enthusiastic for the young than were the pastors. Mr. Brown urged also a more positive grounding of the young in the truths of the gospel. He suggested also bigger tasks for the young people. As evidence that they would meet these bigger tasks he cited the work the young are doing in school and college in ways aside from the studies of the curriculum.

In a paper on "The Church in Missionary Activity Abroad," the Rev. A. W. Palmer of Oakland, said that if the fires of missionary zeal are really burning low, as is sometimes clamed the fault is all at home, for never before was there so open a door to missionary effort. Several things were set forth as contributing to a slackening of missionary zeal. They were: Selfishness, the temptation everywhere to spend in ways in former years undreamed of; the discovery in more fulness of the Fatherhood of God and the passing into a sunnier theological atmosphere; the fact that the church had not yet awakened to any clear conception of the new heaven and wider conception of salvation — an abundant life here and now; appreciation of the elements of good in other religions; the failure of the church to properly attack its missionary problems at home: Remedies suggested were: Make clear what modern missionary motives are. These were spoken of as the historical and humanitarian, the responsibility that is upon us to export the best that is in our civilization.

The Rev. Walter Frear spoke on "The Church in Ministerial Relief." His report indicated the best year in the history of the California society, more churches having contributed than previously. The assets of the society now are $5,456.14. Three persons were aided during the year. Mr. Frear spoke of this relief work as urgent—as a local, touching tender beneficence, saying that instances of need were increasing and that aid would have to be given a larger number ere long.

Under the topic "The Church Working Through Its Women" came the presentation of the work of the Woman's Board of Missions for the Pacific, and the Woman's Home Missionary Union. Mrs. George C. Adams told of some missionary experiences while on the recent trip around the world and gave messages from Miss Denton, one of the representatives in Japan. Miss McClees, the treasurer, reported $12,452 raised during the year, and an expenditure of all but a balance of $431. A letter from Mrs. R. B. Cherington, the preseident of the board, was read, urging increased contributions this year because of increased help asked on the mission field.

Mrs. F. B. Perkins spoke concerning the work of the Woman's Home Missionary Union. Mention was made of the fact that the Union had reached its 21st birthday, having been organized in Sacramento 21 years ago, and that Mrs. J. M. Haven, who was elected treasurer then, was still serving in that capacity. In mentioning the channels into which the Union turned its funds it was stated that it was to furnish the gray pressed brick to be put in the front of the new Chinese mission house in San Francisco. The Union plans to aid in the work among the Indians this year. Largely the contributions have been going into the work of the California Home Missionary Society; but the A. M. A. work, the Sunday-school, church building and the educational have been remembered regularly. Mrs. Perkins closed an interesting talk with the words: "I would rather help make Christians than make laws."

The Church Building Society interests were ably represented by Drs. Adams and Baldwin. Then the conference had a sample of the work of the Chinese—Mrs. Knisley, who is in charge of that work in Sacramento, presenting several of her pupils for recitations and songs. Dr. Pond closed this part of the program with a brief talk on the A. A. M. work in California. The work now is more among the Japanese than Chinese. The converts for the year will number about 150. The editor of The Pacific read a paper on "The Church Speaking Through Its Denominational Paper," in the course of which he spoke of the satisfactory arrangement which had been made for the publication of the paper for several years. At the close of this the Rev. Walter Frear presented a resolution favoring the taking of the ownership of the paper by the conference as soon as arragements therefor could be made legally. This resolution was unanimously adopted.

The Wednesday evening session was given wholly to the California Home Missionary Society. Superintendent Rathbone called attention to the fact that this was the 25th anniversary of the society. Sketching California Congregationalism during the quarter of a century he showed an increase of 278 per cent, while the increase in population had been only 100 per cent. Twenty-five years ago the contributions for home missions in California were $4,000; now they are $24,500,—the increase being double the increase

in property values in the state. Mr. Rathbone stated that 25 of the 50 home mission churches in Northern California are in fields in which there are no other Protestant churches, that nine others were the first to be established in the communities. Eight others are in cities of not less than eight thousand inhabitants. It was stated also, and it is worthy of special note, that in only two of the churches in Northern California were regular services interrupted, e xcepftor vacation purposes, during the last year, and in these two for only two weeks.

The Rev. W. E. Eckles, who has for several months been doing a very important and valuable work in looking after the pastorless churches, gave from his experiences in the field, showing by it all the necessity for continuing this plan of service.

The Rev. Mr. Bowman of Sierraville told of the difficulties and joys in his mountain field, and the Rev. C. H. Stevens rejoiced the hearts of all by his story of growth in the suburban parish of San Rafael. The Rev. Dr. George C. Adams closed the program that evening by an address on "Christ Rewarding His Workers in and After Service." Home missionary workers were lifted up by him and placed on a level as to heroism and sacrifice with the foreign missionaries. The rewards which Christ gives were said to be, above all, Christ-like character, and the consciousness in the heart that God is pleased with the service.

The Thursday morning program began with an uplifting Bible study by the Rev. Henry K. Booth. The first paper that day was by the Rev. W. N. Burr of Tulare on "The Church Caring for Its Membership." The Gordian knot was cut here by the remark, Make great and happy Christians out of them, and that will cut out many from any need of care. Nevertheless was recognized the fact that there are always more or less to whom must be given special and particular attention, and so the suggestions were: Put them to work one way or another; talk church when you meet them; be a church enthusiast and let the enthusiasm out and it will be more or less contagious; while there should be always special attention to spiritualizing, there should also be attention to fraternalizing; the open comradeship of the church should be shown to be just as efficient as that of the secret order. But, make church membership mean something more than an appeal for benefits. And finally, that church best cares for its membership which impresses them with the spirit of the church's Founder, who came not to be ministered unto, but to minister.

On "The Church an Influence in the Community," the Rev. S. C. Patterson of Bethany Church, San Francisco, showed by an able historical survey the great hunger on the part of the church always for influence. By realizing its true function, which is the discipling of the nations, the redemption of the world spiritually, socially, physically; and acting accordingly, it can be most efficient.

"The Church a Therapeutic Force" by the Rev. J. B. Orr, about the middle of Thursday afternoon, brought an enlarged attendance—many more ladies being present at that time than at any other hour. The subject was handled in any admirable manner by Mr. Orr in his paper and a most interesting discussion followed, which was led by the Rev. F. H. Washburn and closed by the Rev. H. K. Booth. In the discussion Mr. Booth sounded a note of warning in the remark that they who followed the Emmanuel Movement would undertake healing only on the advice of reputable physicians and to some extent then, of course, in cooperation with them.

The Rev. Miles B. Fisher, under the topic "The Church Caring for Its Children," gave graphic account of the work of the Sunday-school Society during the year. A map was in evidence on which were marked the localities in which this mission work is done, and as Superintendent Fisher spoke concerning them, Superintendent Rathbone located them on the map with a pointer. The new schools number 21, and they are well located. Worthy of note in this connection is the hearty co-operation in mission work on the part of Superintendents Rathbone and Fisher.

The closing evening had three addresses of importance; and each speaker was listened to intently. The Rev. W. W. Madge of Oakland gave a stirring talk on "The Brotherhood Movement. The Rev. Dr. I. C. Meserve of Plymouth Church, San Francisco, gave a highly interesting account of the International Council in Edinburgh; and the Rev. Dr. R. C. Brooks brought all finally to high altitudes of inspiration and aspiration by a tender, touching message on "The Spiritual Note in All Church Work."

In the course of his address that evening Dr. Brooks remarked that people of privilege who do not become people of power are not worth what it costs to produce them."

Realizing then, fully, that the days in Sacramento had been days of privilege, hearts went up to God in prayer that widely they might be followed by days of power.

**Conference Notes.**

The Home Missionary offering amounted to $40.85.

No invitations were received for the next annual meeting.

The Rev. L. D. Rathbone was re-elected superintendent and the Rev. H. E. Jewett registrar.

The board of directors of the conference was made a permanent provisional committee on program.

The Rev. C. L. Mears of Reno, Nevada, was named as preacher for next year, and the Rev. A. B. Patten of Santa Rosa as alternate.

Among the persons in attendance was Deacon Sweetser of the church in Sacramento, who has been a member of the church since its organization in 1849.

The attendance of ministers and lay delegates was about 160. All of the resident ministers in the Upper Bay Association were present. The sessions were well attended from early morning till late at night.

When the conference adjourned on Thursday evening it adjourned to meet in the First Church of San Francisco the next afternoon so as to make legally valid, by a final business session there, its actions. The articles of incorporation name San Francisco as the principal place of business.

W. M. Searby of Plymouth Church, San Francisco, and R. H. Chamberlain of the First Church, Oakland, were named as seminary visitors. The Revs. J. B. Orr, W. E. Eckles and H. E. Jewett were made a committee to consider the matter of the equalization of the traveling expenses of the ministerial members, to report at the next annual meeting.

Sacramento entertained right royally. Inasmuch as homes were limited many were provided for at a hotel. The noon-day meals were served in the church, the other meals were at the lodging places or in connection therewith. Dr. Temple and his people testified that they enjoyed entertaining the conference, and it was quite evident that the conference enjoyed the hospitable entertainment.

Among the enjoyable times were those around the tables after the noon-day lunch, when toasts were in demand. One

day opportunity was afforded by the moderator for the voicing of the regard for Dr. and Mrs. Brooks, in attendance at what was for them the last meeting of the conference for some years at least. Very lovingly was this done—all evidencing the large place which Dr. Brooks and his wife have made for themselves in California.

Several new members of the board of directors were chosen and the board is now constituted as follows: Geo. C. Adams, Arthur Arlett, R. K. Ham, Wm. H. Scudder, Geo. W. Dickie, H. C. Symonds, C. R. Brown, Geo. T. Hawley, Wm. T. Patchell, H. K. Booth, F. F. Morse, Wm. N. Burr, C. G. Baldwin, I. C. Meserve, S. C. Patterson, A. R. Sprague, A. B. Patten, H. E. Banham, W. H. G. Temple, C. S. Nash. The board consists of 21. The vacancy is to be filled by the board at its next meeting.

The Sierra Technical School was heartily endorsed. An hour was alloted it on the program under the caption, "The Church in Christian Education." Mr. G. W. Dickie read a scholarly paper, emphasizing the Christian part in education. Addresses were made then by President Compton, the Rev. John Kimball and Dr. Baldwin, after which the committee on resolutions presented a resolution commending the school to the care and patronage of the churches, and it was adopted without dissenting vote.

The committee on proportionate giving recommended that benevolent contributions be divided as follows: For the American Board 34 per cent; for California Home Missions 34; A. M. A., 11; Church Building, 8; S. S. and P. S., 5; Eduction Society, 2; Ministerial Relief, 2. On the basis of $35,000, the amount needed for the current year, this would be for the American Board $12,000; Home Missions, $12,000; American Missionary Association, $4,000; Church Building Society, $3,000; Sunday School and Pub. Society, $2,000; Education Society, $1,000; Ministerial Relief, $1,000. The recommendation of the committee was adopted, and this was made the schedule for the year.

## COMMENT ON NEW BOOKS.

**"The Pawn in the Game." By W. H. Fitchett.** A story of the days of Napoleon and the French Revolution. Valuable for the history which is woven in with the interesting love story; and valuable also because of the lofty character of the young man who figures most prominently on its pages. (Eaton & Mains, New York; pages 322; $1.25.)

**"The Nez Perces Since Lewis and Clark." By Kate C. McBeth.** In this volume of 272 pages is set forth the remarkable work of the McBeth sisters among the Nez Perces Indians of the Pacific Northwest. Alice C. Fletcher of Peabody Museum, Harvard University, who went to the Nez Perces reservation in 1889, charged by the United States government with the duty of carrying out the provisions of the "Severalty Act," writes: "The pathos, moral heroism and beauty of Christian living and doing, pictured in this rarely interesting volume, by the modest pen of the author, seem almost to belong to another sphere, so untouched are they by the selfishness and worldliness that jostle us at every turn. It is well to read of them, but better still to know that they are true and remain with us as a part of the living forces within our land." One paragraph from this book will indicate the transformations wrought out among the Nez Perces by the heroic and consecrated McBeth sisters: "It is a beautiful sight, on Sabbath morning, as we reach the top of Thunder Hill, here in Lapwai, to look this way and that and see the ponies with their riders descending the steep hillsides, and count the spring wagons emerging from the canyons. It is said that from every hamlet in England there is a road to London. So it is here; all trails converge at the churches, suggesting a picture of the Jews going up to Jerusalem to their feasts." (F. H. Revell Co., New York; $1.50.)

**"Jerusalem, the Topography, Economics and History." By George Adam Smith, D.D., LL.D.** This important work by Dr. Smith, professor of Old Testament Language, Literature and Theology in the University College, Glasgow, is a companion volume to his celebrated work, "The Historical Geography of the Holy Land." Two large volumes of about 600 pages each, cover fourteen centuries—from 1400 B. C. to 70 A. D. It has been aptly said concerning this work: "It is not merely a work of vast erudition, but of entrancing interest, covering many aspects of the subject never before treated in literature, and is certain to become the standard work on Jerusalem in the English language." We give the captions of some of the chapters in order to show further the scope of the work: The Site of the City; The Geology; Earthquakes, Springs and Dragons; The Waters of Jerualem; Sion, Ophel and The City of David; The Valley of Hinnom; The Walls of Jerusalem; The Name Jerusalem and Its History; Other Names for the City. In book second in first volume we have under Economics and Politics a general statement of the economic problems; then, a consideration of the ethnic and economic origins, the city laws, the natural resources, commerce and imports, the royal revenues, such as estates, tribute, tithes and taxes; the temple revenues, properties and finance, trades, crafts and industries. Then follows considerable concerning the government and the police. The second volume is largely historical. There are chapters on: The Conquest by David, Solomon and the Temple, From Rehoboam to Ahaz, Isaiah's Jerusalem, Hezekiah and Sennacherib, Jerusalem under Manasseh, Josiah, Jeremiah's Jerusalem, The Desolate City, The Ideal City and the Real, The Second Temple, From Zechariah to Malachi, Ezra and Nehemiah, The Rest of the Persian Period, The Jew and the Greek, Jerusalem under the Maccabees and the Hasmoneans, Herod, The Romans and Jerusalem, Herod's Castle and Temple, The Temple and the Lord, The Jerusalem of the Gospels. The volumes are finely illustrated. The work shows throughout, great research and high scholarship. (A. C. Armstrong & Son, New York; $7.50 net.)

**"John Jasper." By William E. Hatcher, LL.D.** Among the welcome books of the year is the one sketching the life of "the unmatched negro philosopher and preacher." Jasper was a slave for fifty years and for twenty-five of those years a preacher. He lived forty years before the civil war and forty years after it. Jasper became widely known and famous through his sermon on "The Sun Do Move." This book gives the history of that sermon and the substance of it as well as a large amount of interesting matter concerning his notable career. Jasper was long ranked as one of the attractions of Richmond. Legislators, judges, governors, ministers and men of distinction in all pursuits in life went to hear him preach. The author of this biography, a Southern man, says that "Wherever he went, the Anglo-Saxon waived all racial prejudices and drank the truth in as it poured in crystal streams from his lips." Telling the story of his conversion and how his master, when he heard of it, had told him to go out and tell it to his people, Jasper said in one of his sermons: "Ah, dear o'

marster! He sleeps out yonder in de ol' cemetery an' in dis worl' I shall see his face no mo'; but I don't forget him. * * * When I lan' in de heavenly city, I'll call at your mansion dat de Lord had ready for you when you got dar, an' I shall say: Mars Sam, I did what you tol' me, an' many of 'em is comin' up here wid da' robes wash'd in de blood of de Lam' dat was led into de way by my preachin', an' as you started me I want you to shar' in de glory of da' salvation. An' I tell what I reck'n, dat when Mars Sam sees me, he'll say: John, call me marster no mo'; we're bruthers now, an' we'll live forever roun' de throne of God." The author regards the sermon in which Jasper gave a picture of heaven as his greatest sermon. After he had led them from climax to climax Jasper said: "Ef yer'll 'scuse me, I'll take a trip to de throne an' see the King in 'is roy'l garments." "It was an event to study him at this point. His earnestness and reverence passed all speech and grew as he went. The light from the throne dazzled him from afar. There was the great white throne—there, the elders bowing in adoring wonder—there the archangels waiting in silence for the commands of the King—there the King in his resplendent glory—there in hosts innumerable were the ransomed. In point of vivid description it surpassed all I had heard or read. By this time the old negro orator seemed glorified; earth could hardly hold him; he sprang about the platform with a boy's alertness; he was unconsciously waving his handkerchief as if greeting a conqueror; his face was streaming with tears; he was bowing before the Redeemer; he was clapping his hands, laughing, shouting and wiping the blinding tears out of his eyes. It was a moment of transport and unmatched wonder to every one." Then suddenly Jasper broke into the soul-melting chorus with which he ended each climax, "Oh, what mus' it be to be thar!" and advanced to yet another picture and climax. "He was in heaven that day," says the author, "and took us around in his excursion wagon, and turning on the lights, showed us the City of the Glorified." (F. H. Revell Co., New York, $1.00 net.)

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**A COMBINATION SUBSCRIPTION OFFER.**

Persons renewing subscriptions to The Pacific before December 15 can have The Pacific and any one of the following named publications for a year for $2.65:

Sunset Magazine, Pacific Monthly, American Magazine, American Boy, Camera Craft, Children's Magazine, Cosmopolitan Magazine, Good Health, Good Housekeeping, Harper's Bazar, Kindergarten Review, Metropolitan, Success Magazine, Travel Magazine, Van Norden's Magazine, What To Eat, Woman's Home Companion, World To-Day.

For $3:10 The Pacific and one of the following may be had: McClure's, Everybody's or Hampton's Broadway Magazine.

For $3.50 The Pacific and The Review of Reviews.

For $4.25 The Pacific and World's Work.

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**ANNUAL MEETING NOTICE.**

The annual meeting o the Congregational Ministers' Relief Society of California will be held on Monday, November 2nd, at 12:15 p. m., in the Green Street Congregational Church of San Francisco, for the election of directors for the ensuing year, and such other business as may come before it. WALTER FREAR, Secretary.

**THE OREGON ASSOCIATION.**

**By George H. Himes.**

The sixtieth annual meeting of the Congregational Association of Churches and Ministers of Oregon was held with the Hassalo Street Church during the past week, beginning Tuesday evening and closing Friday evening. Organization was effected by the election of Mr. B. S. Huntington, The Dalles, moderator (a son of the late Rev. C. A. Huntington, who served the church at Eureka, Cal., so long and well), Rev. Edward F. Green, Ashland, assistant moderator, and Rev. G. W. Riggs, Park Place, scribe. Following this there was a reception of delegates and an address of welcome on behalf of the Hassalo Street Church by Mr. W. H. Morrow.

Then followed the address of the retiring moderator, Rev. E. C. Oakley, of the Oregon City Church. He referred to certain defects in the Congregational system and the numerous problems with which the denomination has to deal, reviewed the religious conditions of the country at the present time, and said he believed that the time was approaching when denominational differences would be less marked and there would be greater unity among Christian denominations. He also believed, that the church was emerging from the theological epoch and was in the future to participate more largely in practical affairs and the betterment of social conditions.

After devotional exercises Wednesday morning Rev. W. B. Pinkerton, of the Eugene Church, gave an address on the "Dynamics of Congregationalism," and was followed with a paper on "The Immanuel Movement from a Physician's, or a Scientific Standpoint," by Dr. J. R. Wetherbee. This address was listened to with the greatest of interest. It included an exhaustive review of the Emmanuel Movement started in Boston in 1906, and the speaker said that, from a physician's standpoint, there is a vast and most inviting field for investigation. And furthermore, he declared that the medical profession must recognize the value of many of the methodss made use of in this new field—not really new after all, for fully two thousand years ago, in the time of Plato and Socrates, the action of the mind upon the body was recognized, and its effects noted.

Reports from the churches were most encouraging, and indicated that a greater mind to work characterized the churches throughout the state to an extent far beyond previous years.

Rev. Cephas F. Clapp, of Forest Grove, out of a large experience, gave an interesting and helpful address on "Evangelistic Methods."

Rev. Luther R. Dyott, of the Portland First Church, spoke on "Socialism from a Minister's Standpoint." This is well as a message. The inevitable trend of Socialism is today, and Dr. Dyott handled it with his customary vigor and fairness. After giving a brief review of the principles of Socialism as held by the average street orator upon the subject, he said: "In the United States it has organized bodies in 39 states and it has about 50 periodicals, 23 of which are published in foreign languages, and here it issues about 1,000,000 tracts a year. Now, a body of such proportions and activities it to be reckoned with. Here and abroad it numbers some of the ministers of the gospel among its adherents, and there are those who tell us that Jesus himself was a Socialist, and that we must either Christianize Socialism or Socialize Christianity. Jesus has, indeed, social messages. But we should see from the standpoint of ministers that, while Socialism has some good in it, that

good is mixed with ill, and Socialism holds a menace as well as a message. The nevitable trend of Socialism is toward communism and that ends in anarchism and nihilism. In an age of social unrest, Socialism has no sovereign balm for the wounds it exposes.

"Revolution is no substitute for evolution. The capitalist is just as indispensable to our modern life and prosperity as the laborer. One is as necessary as the other. He who aims a blow at one finally hits both. We cannot have ideal conditions unless the people who create the conditions are ideal. Socialism as seen from the minister's viewpoint needs correction and a new direction. It needs the leadership of the statesman rather than that of the ambitious demagogue. Some of its most formidable foes are within its own ranks. The street corner ranter, who constantly parades his grievance, may excite ill-feelings, but he can never exercise wholesome influence. His words are firebrands, his advocated policies are revolutionary. We should study Socialism from a just and rational and sympathetic point of view.

"Ministers should be members of labor organizations and make themselves one with the capitalists and laborers and be prepared to arbitrate when necessary. They are called upon to be brothers to all men and insist upon the application of the golden rule instead of the rule of gold. We should have the rich and the poor together in all our churches and be able to say 'the rich and the poor are met together and the Lord is the maker of them all.' "

The principal feature of the evening session was the Associational sermon by Rev. Evan P. Hughes of Corvallis, and his discourse was based upon the "Survival of the Fittest." He said that all reform leaders are confronted with one pre-eminent sociological ill and that is the well nigh universal selfishness of the human heart. Change the individual and his surroundings will be all right.

Thursday evening was "Pacific University Night," and President William N. Ferrin presided. The music was furnished by the students of the Conservatory of Music, and an address on "Christian Education in Civic Life," was given by Mr. B. S. Huntington.

The meetings of the closing day were exceedingly well attended, as were those of previous days. The morning session was opened with a Bible reading by Rev. D. B. Gray, followed with an address on "Palestine of Today," by Rev. A. B. Snider.

It was an occasion for rejoicing to have Rev. W. W. Scudder, superintendent of the C. H. M. S. for the State of Washington, present, and he was given a cordial reception. He responded by giving a brief review of his work in our neighboring state, which was very encouraging.

A carefully prepared review of the "Latest News from Congregational Mission Fields," was presented by Rev. Daniel Staver, and an address on the "Place of Sacred Music in Divine Worship," was given by Rev. D. V. Poling, of The Dalles Church. This address was one of unusual interest. In conclusion the speaker said: "There are times when the greatest quartette and the finest choir do not do justice to their purpose. The melody to God must come from the heart—it must be devotional and not merely professional."

A hand of welcome was given to Rev. H. H. Wikoff, field secretary of the C. C. B. S., and he responded with an address, setting forth the distinctive phases of his important work.

Conferences were held as follows: "Policy of the Home Missionary Committee," led by Mr. S. C. Pier; "Bible School Problems," led by Rev. I. E. S. Bollinger; "The Science of Church Finance," by Prof. F. C. Taylor, of Pacific University.

Rev. J. R. Knodell spoke on "A Transformation Scene in Oregon," dealing with the liquor traffic. He exhibited maps showing the portions of the state that had gone "dry" during the past four years, and predicted that all of Oregon would be under local option within two years.

Rev. Arthur J. Folsom, superintendent of the C. H. M. S. for Oregon, and Rev. Howard N. Smith, superintendent of the C. S. S. and P. S., submitted their annual reports, which were highly encouraging, being indicative of a ratio of progress exceeding previous years considerably.

Rev. John J. Staub, of Sunnyside Church, read a paper on the "Brotherhood Movement," reviewing the methods of various denominations in bringing the men of their congregations into closer relations with the church, and emphasizing the necessity of social intercourse among members of the church.

Spirited discussion followed the presentation of this theme, Principal Bates of Tualatin Academy, Forest Grove, Mr. C. A. Mann of Highland Church, and Mr. R. M. Gray, now of the Portland First Church, but for many years a member of the principal Congregational Church in Salt Lake City, taking part. Among other things, the latter said:

"We have organizations enough in the church for all of the spiritual work. The thing that seems to me is necessary is a good fellowship organization, without any of what might be called religious or churchly restraint. There are a great many men of the very best type who are not identified with any church who could be reached by a social club of church members and in no other way. The most religious thing a man can do is to do something for his fellow man, to help him along the way, and to see that he gets started right."

The session of the Woman's Home and Foreign Boards was then held, Mrs. Eunice W. Luckey, president of the Home Mission Board, presiding. Mrs. F. Eggert gave the results of her visit to Boston in connection with the National Federation of Woman's Clubs, and "A Woman's View of Some Home Missionary Problems," was given by Mrs. R. C. Taylor.

Mrs. Walter Hoge, president of the Woman's Foreign Board, presided at the meeting of that body, and papers were read as follows: "Greater Things Than These Shall Ye Do," by Mrs. Arthur J. Folsom; "The Light of the World," by Mrs. Eva Emery Dye, dealing with the question of Foreign Missions.

The last evening of the Association was one long to be remembered, and the high water mark of all the daily gatherings. Rev. D. V. Poling led the opening praise service, assisted by the "Rose City Quartette," as the choir of the Highland Church is known, which has at its head Prof. Z. M. Parvin, one of the best known and most efficient choir leaders in this state. Then followed the "Christian Endeavor Rally," by the young people of the Portland Congregational Churches, and a stirring address by Rev. F. J. Van Horn, D.D., of Plymouth Congregational Church, Seattle.

This Association was the best attended for many years. Thirty-seven churches were represented by thirty ministers and one hundred and ten delegates. The next annual meeting will be held with the church at Eugene.

Portland, October 25, 1908.

# Among the Churches.

### California.

**Black Diamond.**—Eleven persons were received into membership at the last communion service, nine on confession of Christ.

**Oakland, Plymouth.**—The attendance at Sunday-school has gone above the high-water mark of two weeks ago and reached 213 last Sunday.

**Oroville.**—The Rev. T. L. Von Lubken is supplying the pulpit until the coming of the new pastor, the Rev. Roscoe Douglass, from Dunlap, Iowa.

**Oakland, Second.**—The church building is being renovated and improved inside and outside. One hundred and fifty dollars have been subscribed for a new organ and the organ has been ordered.

**Los Angeles, First.**—On the 18th of October, Rev. Wm. Horace Day, D.D., pastor, completed his eighth year. During his pastorate, with his father, Dr. Warren F. Day, there has been a net gain in membership of 1,000, less one.

**San Francisco, Green Street.**—Five church buildings in the five years of the present pastorate is our record. Beginning in the old building; then, after the fire, services were held in a tent at Fort Mason; next in a flat; then in a temporary building and at last in the permanent brick building, which is still far from complete.

**San Jose.**—The golden wedding anniversary of Mr. and Mrs. William Ross was celebrated recently in a quiet way. The Mercury in reporting this says: "Mr. Ross has always been identified with the best interests of San Jose. He is a charter member and senior deacon in the First Congregational Church, and there all the years he and his wife have been loving and most helpful members of this church."

**Pasadena, First.**—The series of Sunday evening lectures by Dr. Meredith on "How We Got Our English Bible," is proving quite an attraction. The topics are: The Story of the Manuscripts—Old Testament; The Story of the Manuscripts—New Testament; The Story of the Versions; John Wickliffe and his Bible; William Tyndall and his Bible; The Authorized Version; The Revised Version.

**Reno, Nevada.**—The Reno Church included in its report at the Conference in Sacramento $1,200 spent on improvements this summer, including a $650 carpet. Forty-three members have been received since January first. The Endeavorer Society has grown 300 per cent and averages and attendance of over forty. All the churches of Reno are now united in a great effort to remove gambling from the limits of the city.

### Washington.

[News items should be sent to Rev. Charles F. Clarke, 7212 Woodlawn Ave., Seattle, Wash.]

**Seattle, Queen Anne.**—Thirty-six have united with the church since June first. A committee appointed Sept. 14 to complete the church building, was authorized to spend not over $1,500. The work is progressing nicely; the repairs on the Sunday-school room will soon be completed. Dr. Strong gave a talk on Africa, illustrated with curios from the field and another illustrated by stereopticon views. Miss Pollock gave a talk to the Ladies' Aid on the "Temples of Japan." Dr. Hastings Hart spoke October 4th on "The Child Saving Campaign." A kindergarten is conducted in the church every day except Saturday. Dr. Strong gives a series of pre-election sermons: A visit to Plymouth, Mass. or No Priest-Craft; A Visit to Lexington and Concord, or No King-Craft; A Visit to Faneuil Hall, or No Slave.

**Seattle.**—About seventy members of the Seattle Congregational Brotherhood gathered for luncheon at the Y. M. C. A., October 19. Dr. E. Lincoln Smith stated that the purpose of the meeting was to present a plan by which the laymen could help to bring the State Home Missionary Society to self-support in 1910. He then called on Superintendent Scudder to speak on Home Missionary work and then suggested that the laymen volunteer to visit every church in the Northwest Association that would be willing to fall into line with the plan. About fifty agreed to do so, each one paying his own expenses. The Brotherhood committee immediately prepared and sent out a letter to the pastors asking them if they would open their pulpits Sunday, Nov. 15. All the ministers that have been spoken to regarding the plan are in hearty sympathy with it and will co-operate. It ought to be of great helpfulness not only to the missionary work of the state, but to the individual churches to have it known that enough laymen, for more will be secured who were not able to be at the meeting, are willing to go to every church in the Association, sometimes at considerable expense of time as well as money, to present this work. It will doubtless be a revelation to many outside of the church to see the biggest business men of the leading city of the state showing an interest in missions in this personal way. Might it not be possible for the men elsewhere to do this same thing, if not throughout their Association at least within their immediate vicinity?

**A Suggestion.**—The Rev. Samuel B. Chase of Lewiston, Idaho, writes to the Washington representative of The Pacific: "I wish to call attention to one thing that our pastors are not doing very much, but that counts far more than they realize. It is the writing of letters to the brother pastors about the members who move from one city to another. I have found many cases in Lewiston, even where the pastor had promised to write but had forgotten to do so. It does not pay to forget such things. It does not take long and it will save many a poor soul heart aches that need never come. Men do not mind it so much, but the mother, cut off from those with whom she had fellowshipped for many years, going into a strange place, knows no one and the homesickness will take hold. Young people, too, going away for their schooling, are appreciative of the friendly call when among strangers. It pays to write these letters. Do it now 'Lest we forget.'" Mr. Chase writes of a vital matter. It is so obvious a duty that it is strange that any minister should need to be told of it. A few weeks staying from church, often caused by a feeling of restraint sometimes means the final breaking of the ties of church and Christian interest. Yet how seldom a pastor gets a letter from a brother minister telling him of a newcomer into his neighborhood. This is as much a pastoral opportunity as the farewell call. Of the many absent members reported in our year book how many have been reported to some minister whither they have gone? If there is no Congregational minister in their new town or neighborhood, would it not be a matter of Christian courtesy both to the migrating family

and to some other denomination to report the matter to a sister church?

**Seattle Notes.**

The wives of the Seattle ministers met at the home of Mrs. H. C. Mason for a social time and decided that it would be pleasant and profitable to meet often, so Mrs. W. C. Kantner was elected president and Mrs. C. F. Clarke, secretary-treasurer of the "Ministers' Wives' Club." Meetings will be held bi-monthly at the homes and it is hoped that all the wives will join. Ther are about twenty-three.

Prospect, West and Green Lake Churches have organized Congregational Brotherhoods. Brighton has organized a Men's Club, not affiliated with the Brotherhood, with 20 members.

Among the new odganizations are a Ladies' Aid at Bayview and "The Acorn Band" at Queen Anne. This consists of the boys and girls who are willing to attend the morning service. Dr. Strong gave the band a talk on "Crocodiles" recntly before the morning sermon, and will give a boys' and girls' sermon each morning before the regular sermon.

Fairmount is now comfortably fixed in a new tent. Rev. E. T. Dunstan preaches every Sunday afternoon. The Sunday-school had an attendance of sixty recently. Beacon Hill has paid it first installment on its assessment for street grading and has a little left towards the next payment. Rev. J. A. Henry of Beacon Hill and C. F. Clarke of Green Lake exchanged pulpits Oct. 18. Beacon Hill has a fine Sunday-school, needs a new and larger church and ought to become a strong church in its growing community.

The King County Sunday School Association met in Seattle October 16-17. Rev. G. N. Edwards has been president, but as he has moved to Puyallup a new president was elected at the last session. Mr. Edwards presided and among the speakers were the following Congregationalists: Mrs. J. E. Martin, Dr. Van Horn, Judge Wood, and Rev. E. T. Dunstan. Mr. Everett Smith was elected vice-president for the ensuing year.

**The State in General.**

H. E. Hunt from Wheaton College is at Doty. Coupeville awaits a pastor. Kirkland has been painted without, remodeled and papered within. Rev. C. B. Case is expected at Richmond Beach before the end of October. G. W. Rexford begins work at Lowell. H. G. Miller resigns at Cathlamet. Mr. Hayden from Tolt; he leaves the active ministry.

Many changes are expected in Northern Idaho fields, nearly all the pastors having resigned or are about to.

The new building at Kennewick has been dedicated; unpaid pledges will cover the debt. Fifty dollars has been promised toward a boat for the Sylvan fields; more is badly needed and boats are required elsewhere on the Sound.

Olympia has papered and painted the church and the parsonage has been repaired. Mr. Norris has been there about nine months.

South Bend will build a parsonage. A "Cement Foundation Bee" was held, the men working and the ladies providing lunch. A regular old-time affair with new-time materials.

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**MINISTERS' MEETING.**

The meeting of the ministers of San Francisco and vicinity in the North Berkeley Church last Monday was one of large attendance—ministers and their wives being present for "a farewell" to the Rev. Dr. R. C. Brooks and wife and the Rev. H. B. Mowbray and wife.

The time from eleven to twelve was spent in listening to reports from the churches and to report from and comment on the annual conference which was held last week in Sacramento.

After lunch, which was served by the ladies of the church, the president of the meeting, the Rev. R .K. Ham, called on several persons to speak as to the departure of these loved ones from our fellowship. Those thus speaking were: The Revs. H. K. Booth, B. M. Palmer, Geo. C. Adams, L. P. Hitchcock and Rev. L. L. Loofbourow, pastor of the Eighth Avenue Methodist Church of Oakland. Although great regret at their departure was expressed because of the large gap which would be made, yet the thought was that each was going to a work for which he had special adaptation. Remarks were made also by Mr. Brooks and Mr. Mowbray, expressing appreciation of what had come to them during the years in the fellowship hereabouts. "God Be With You Till We Meet Again" was sung, and an occasion long to be remembered was ended.

The meeting of the ministers next Monday will be in the Green Street Church, San Francisco, and a paper will be given by the Rev. Mr. Cull. The church is reached from the ferry by the white cars near the north wing of ferry building. From other parts of San Francisco by North Beach cars on Third and Kearney or Powell and Mason lines.

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**NOTES AND PERSONALS.**

Word comes from the East of the marriage there recently of the Rev. E. S. Williams and a daughter of Bishop Fallows of the Reformed Episcopal Church.

The Rev. H. B. Mowbray and wife left Oakland Monday evening for their new field of work in Southern California. Their address for a while will be San Fernando.

Mrs. H. E. Jewett has been East representing the Woman's Board of Missions for the Pacific at the American Board meeting in Brooklyn, and at a conference in Chicago.

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**FELLOWSHIP WITHDRAWN.**

At the meeting of the Santa Clara Valley Association of Congregational Churches and Ministers, held in Sacramento, Cal., October 21, 1908, it was unanimously voted to withdraw fellowship from S. P. Hotaling, formerly of Pescadero, more recently of Freeport, Mich. Also voted registrar be instructed to send notice of such action to our denominational papers and the Home Missionary superintendents of the various states.

(Signed) GEO. E. ATKINSON,
Registrar Santa Clara Association.

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**SOME KERN COUNTY HAPPENINGS.**

The third semi-annual session of the Kern Congregational Association was held at Kern, Cal., Friday and Saturday, October 16 and 17.

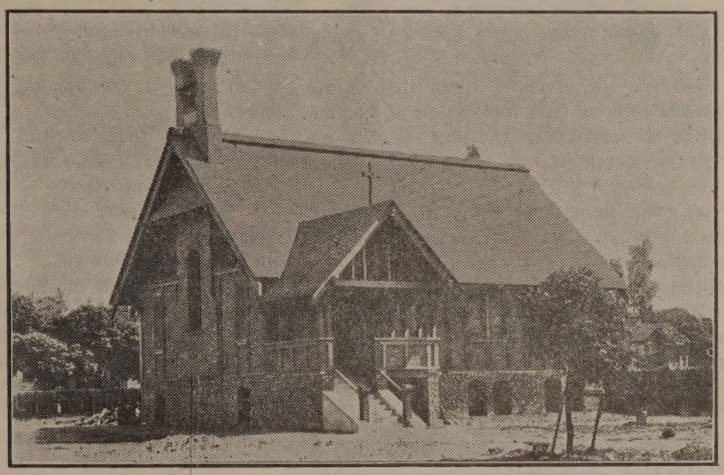
Rev. A. W. Thompson was the Moderator, and the full program proved unusually strong and helpful. Revs. Chas. H. Seccombe of Ontario and John L. Maile, superintendent of Home Missions, brought real messages.

The new church building and the hospitality of the people were a delight to all.

The following day, October 18, Pilgrim Congregational Church dedicated its new house of worship, costing some-

thing over $5,000. The last $700 was fully provided for by pledges on that day. R. F. Coates, chairman of the Board of Trustees, gave the financial statement, and Rev. Chas. H. Seccombe preached the sermon. After the dedicatory covenant, in which all joined, Superintendent Maile offered the dedication prayer, and the hymn of dedication, written by the pastor of the mother church, was sung.

The building is brick, with wood paneling and will seat about 175, the basement being finished off for primary room and social hall. The pastor, Rev. O. Franklin Thayer, is deserving of much praise for the successful completion of this important work.



**The New Church Building at Kern**

Thursday, October 22, the Kern church was thronged to bid God-speed to the retiring pastor, Rev. O. F. Thayer and to welcome his successor, Rev. A. L. Knudson. Music, informal speeches and refreshments made it a full evening. Most cordial resolutions were tendered the retiring pastor, also a substantial purse of gold. The reslutions adopted by the church were in part as follows:

"We take pleasure in recommending Rev. O. F. Thayer as a faithful and able worker in the Master's vineyard. For two years he has been pastor of our flock, going in and out before us and breaking unto us the bread of life. During this time he has strengthened us both numerically and spiritually, and by unstinted effort has secured for us a favorable location and erected thereon a good house of worship. He severs his connection with us at his own request and we much regret our inability to retain his services, as is the wish of both church and congregation. The best wishes and prayers of a grateful people will follow him into whatever field he may decide to labor."

The outlook for the new pastor is bright, and with his winsome bride they bid fair to "make good."

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## CHRISTIAN ENDEAVOR.

**By Henry K. Booth.**

**Topic for November 8: "Commending Our Society by Missionary and Evangelistic Zeal." Matt. 20:1-10.**

It is the testimony of the founder of Christian Endeavor that it was born in a revival and has been from its very inception an evangelistic agency. It has been instrumental in leading a host of young people to faith in Christ as their Savior. More than three million members of Christian Endeavor societies have entered into the church during the last twenty years. And all this through the regular activities of the societies and without special effort to secure these results. All the greatest evangelists testify that they find the Endeavorers invaluable as soul-winners, coming to the work with enthusiasm and experience. The city and county organizations of Christian Endeavor are channels through which evangelism may operate upon the community.

There has been of late years a serious attempt to make the Christian Endeavor Societies more of an active force in evangelism. All over the world in the largest cities like London, Glasgow, New York, Boston, Chicago and Philadelphia there are over thirty lines of definite evangelistic effort in which the Endeavorers of these cities are engaged. Meetings are held in the hospitals, jails, almshouses, parks, carbarns, factories, shops and streets. All our societies may do well to emulate this example. There is no community in which there are not some such places in which people may be reached with the gospel. Is your society doing any such work or are your religious services confined to your own membership? You may commend your society by undertaking the extensive type of work; and if your society needs a new spirit of evangelistic zeal and favor it may best be stimulated by active participation in this very practical evangelism. The weakness of many societies lies in their neglect of this work for those who need the gospel, because they are not going out "unto the highways" to bid men come to the efast that the Lord has made. Look about you and see what practical opportunities for evangelism and personal work lie next to hand; then go forth in faith and enthusiasm to sing and preach the gospel unto the hearts of men.

And there is a still larger sphere of Christian service in which Christian Endeavorers have rendered signal service and can do still more for the enlarging of the Kingdom of Christ. Christian missions—with their deeper sympathy, with the ethnic religious, with their large-minded and statesmanlike administration, with their broader ministry to the whole man, physical and intellectual, as well as spiritual—modern Christian missions may well evoke enthusiasm and loyalty in us all. Much as has been done by Endeavorers in personal enlistment, lavish giving, and prayerful interest in this great work, much may still be done. The educational policy of our missionary committees must be broadened and deepened, to awaken knowledge not only of moral and religious, but economic and social conditions in those countries that we call "heathen lands." We of this Pacific

slope are face to face with the great problem of the Orient. China and Japan have been galvanized into new life. Their sons and daughters are swarming to our shores. More and more close must be the relations between us and these of the Far East. Wisdom, sanity, good judgment, thorough knowledge and, most of all, a real sympathy, will be necessary to adjust the relationships of the future. Is it too much to hope and believe that the Christian Endeavor Society may be a great factor in the promotion of that spirit of knowledge and of sympathy which shall make the future citizenship of the coast capable of dealing aright with these great racial problems?

Zeal for missions is something more, then, than mere propagandism. It brings about a true realization of human brotherhood, and tends to soften our national egotism as we become aware of the worth of our brethren of other races and faiths.

Spend much time, then, in careful study of the great work of Christian missions; pray for the spread of Christ's kingdom; give of your substance to the answering of your prayers; and as a society remember the last command of our Master, and know that you shall grow and be prospered in proportion as you spend yourselves in His service. "Freely ye have received, freely give."

# Young People

### THE SCHOOL CHILDREN'S FRIEND.

**A Lover of Mankind.**

(There was published about a year ago by the American Book Company of New York a book entitled "An American Book of Golden Deeds." The stories are by James Baldwin, an attractive writer, and the book is, throughout, one of high value for children. There are 45 different articles. We select one which we believe young and old will read with interest and profit.—Editor.)

One morning, about a hundred years ago, a farmer lad with a basket on his arm was walking to the village store in Franklin, Massachusetts. He was probably fourteen years of age, although you would have guessed him to be older. His face was pale and bore the saddened look of a child who had never known what it was to play. His clothing of home-made stuff was tattered and worn. His whole appearance told of poverty and hard work.

Some village boys saw him, and shouted, "There goes Horace. Let's have some fun with him."

They pelted him with mud. They threw stones into his basket.

"Hello, girly," said one, "have you washed the breakfast dishes yet?"

"How much straw can you plait in a day, Horry?" asked another.

They all hooted, "Girl-boy! girl-boy! girl-boy! Helps the women in the kitchen!" and they pranced around him in great glee.

But the lad walked on silently, seeming not to notice their ill-mannered taunts. At the store he was greeted kindly by the men behind the counter.

"Some more straw braid today, Horace?"

"Yes, sir," was the answer. "There's not so much as I hoped to bring, but I shall do better next week."

The storekeeper took the rolls of plaited straw from the basket, and soon figured up their value.

"One shilling and sixpence. And what will you buy today?"

"Half of it is mother's," answered Horace, "and half of it is mine. Mother will come in tomorrow and get what she needs. For my part, I want the arithmetic book that I was looking at last week. I know I lack three pence of having enough. I only want to ask if you will lay the book aside for me until next week, when I shall have enough to pay for it."

"You may take the book now," said the man, "and I will trust you for the balance till you have some more braid ready."

The lad thanked him, and tucked the precious book under his coat. Then taking up his empty basket he went out to meet the taunts of the street boys again.

"That's right, girly," they shouted after him; "run home now, and wash the breakfast dishes. Run home and plait some more straw."

"That lad will make his mark in the world," said the storekeeper to the group of loafers who were lounging at the door. "The boys make fun of him because he makes straw braids and helps his mother with her housework. But they'll be glad enough to do him honor by and by."

"Has he no father?" asked one. "Ah, no. His father died two years ago, and the boy has been the mainstay of the family ever since. And work, why he's never known anything but work. That boy never played a day in his life. He's at work on the farm whenever the weather will let him. And then of evenings and on rainy days he's always plaiting straw. Why, he plaits more straw than any woman or girl in Franklin. The hatmakers say that his braids are the best of any I send them.

"School? No, he never has time to go to school much. I guess he goes seven or eight weeks in midwinter, when he can't do anything on the farm. But they do say he knows more than the teacher, young as he is.

"Books? Well I should reckon. He's read everything in the Franklin library, and he has a few books of his own. They say that he sits up and reads when every one else is in bed. Sometimes he sits up till long after midnight. And they're so poor up at his house that I guess they can't afford to buy many candles, either."

II.

Such was the boyhood of Horace Mann. It was a boyhood unrelieved by any of the joy which children commonly know. He never knew a holiday. Marbles and kites and tops never came his way, for he had no time to spend with them. As for playing ball, he was too busy even to think of it. In fact, he never had any kind of plaything that he could call his own.

As he neared the age of manhood, however, he contrived to give more time to the study of books. Through his industry and self-denial his mother was at length quite well provided for. Why should he not indulge himself with a little of that learning for which he had always had such a hunger and craving?

One day when he was twenty years old, a school teacher whose name was Barrett surprised him by saying:

"Horace, you must go to college."

What a strange idea to put into the head of a young man who had neither money nor opportunities.

"Why, Mr. Barrett," said Horace, "I don't know enough to enter college. I have never studied Latin, and as for

Greek, I have yet to see the first book in that language. It is useless to think of such a thing."

"Not so useless as you suppose," said Mr. Barrett. "I have said that you must go to college, and I mean it. I myself will prepare you."

Horace did not require much persuasion, for all his ambition pointed that way. He set to work with a will, and so did Mr. Barrett. Within six months the young man mastered more Greek and Latin than most students learn nowadays in three years. Before he was twenty-one he had passed the examinations and entered the sophomore class of Brown University.

He had no money. He had no wealthy friends to help him along. But he was resolved to make his own way. He earned what he could by doing any odd job that turned up. For a few weeks in each year he taught a country school, keeping up his studies and passing the examinations as they came. He took care of his own room. He sometimes cooked his own meals. He lived sparingly.

At first his classmates were disposed to laugh at him. Yet he was so gentle in his manners, so brilliant of mind, so studious and earnest, that he finally won the admiration of all the students and the respect of all the professors. No finer classical scholar ever passed through Brown University. At the end of three years he graduated at the head of his class.

III.

Long before Horace Mann left college he had made up his mind to be a lawyer. At that time all the brightest young men in the country were preparing for the profession of law. It was the profession that would give the freest scope to the exercise of genius; it was the profession that offered the surest promise of fame and fortune.

There was a famous law school at Litchfield, Connecticut, and thither, at the age of twenty-four, went Horace Mann. As a matter of course, he was not long in pushing to the front. With his tireless energy and his natural brilliancy of intellect, his progress was but a series of intellectual triumphs. He soon became known as not only the best student, but the best lawyer in the school.

At the age of twenty-six he was admitted to the state bar of Massachusetts. The road to honor and distinction was open before him. As an attorney he had all the practice that he could manage. He was assured of a steady and increasing income. At thirty years of age he was chosen a member of the state legislature. He became known as, next to Daniel Webster, the greatest public speaker in Massachusetts. At length he was elected to Congress to succeed ex-President John Quincy Adams in the House of Representatives. Surely but few men at his age have ever had brighter prospects before them. But, notwithstanding his success, Horace Mann was ill at ease. "I ought to be doing more for humanity," he said.

The schools of Massachusetts, indeed of the whole country, were at that time very poorly managed and very inefficient. People felt but very little interest in education. The public schools were attended by only a few pupils, and these were of the poorer class. Thousands of children were growing up in ignorance and vice.

"This is not as it should be," said Horace Mann; and he began to study the subject with all his accustomed thoroughness.

"The children must be better cared for," he said. "The state must provide for the instruction of all. We must have more schools and better schools."

He brought his arguments before the legislature. His arguments were so clear and convincing that a law was passed providing for the general improvement of the schools in the state. More than this, Horace Mann himself was appointed secretary of the Board of Education, and it was made his duty to see that the provisions of the law were carried out. All of his friends were astonished when he accepted the position.

"It is the work of my life," he said. He closed his law office. He sold his law library.

"The bar is no longer my forum," he said. "I have betaken myself to the larger space of mind and morals.

The salary was small. The honors were few. The labor was great. Yet cheerfully did Horace Mann take hold of the work that was assigned to him, and manfully did he carry it forward.

He visited Europe and studied the best systems of education there. He lost no effort to make the schools of Massachusetts the best in the world. "We must have better teachers, better buildings, better school books, longer terms of school," he said; and for the procuremenet of these he toiled unweariedly.

The result is now to be seen in the high character and wonderful efficiency of the public schools all over the country. The good work which Horace Mann began in Massachusetts soon had its influence in other states. That good work, once begun, has never been abandoned or neglected, but still goes on. All that is best in the public schools today may be traced to the influence and work of this man, who was willing to sacrifice ease, honor, and fame in order to promote the welfare of the children.

Now-a-days there are comparatively few people who remember the name of Horace Mann, and fewer still who are acquainted with his history. But every child in the public schools of the United States should know that he owes very much of his own happiness to the energy and generous self-sacrifice of the boy who braided straw and helped his mother.

"Be ashamed to die," he once said, "until you have won some victory for humanity."

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### TRUE GLADNESS.

Be glad when the flowers are faded?
Be glad when the trees are bare?
When the fog lies thick on the field and moors,
And the frost is in the air?
When all around is a desert,
And the clouds obscure the light,
When there are no songs for the darkest days,
No stars for the longest night?

Ah, yes, for the truest gladness
Is not in ease or mirth;
It has its home in the heart of God,
Not in the loves of earth.
God's love is the same forever,
If the skies are bright or dim,
And the joy of the morning last all day
When the heart is glad in Him.

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The Liquor Dealers' Association has suddenly turned into a reform association. It favors closing the saloons at midnight. That is a great concession. It has apopinted a committee to investigate saloon conditions. That is a great note. If it is not checked in its mad Don Quixote career of reform we fear it will vote for Chafin. These "angels of light" will bear watching. Whosoever is deceived by them is not wise.

### THE BOY WE WANT.

A boy that is truthful and honest
And faithful and willing to work;
But we have not a place that we care to disgrace
With a boy that is ready to shirk.

Wanted—a boy you can tie to,
A boy that is trusty and true,
A boy that is good to old people,
And kind to the little ones, too.

A boy that is nice to the home folks,
And pleasant to sister and brother,
A boy who will try when things go awry
To be helpful to father and mother.

These are the boys we depend on—
Our hope for the future, and then
Grave problems of state and the world's work await
Such boys when they grow to be men.
—Exchange.

### HOW CONGRESS PASSES A BILL.

On a day set for the consideration of the bill the House goes into Committee of the Whole. A chairman appointed by the Speaker presides. The bill is read by sections and clauses, after general debate has closed, and any member may offer amendments. All voting in committee is by rising; the yeas and nays are not taken.

When the bill has been gone through and all amendments have been voted upon, the committee rises and the chairman reports the bill back to the House with the amendments. The House then votes upon them, either singly or in gross, and by yeas and nays if they are ordered to be taken.

The bill is then ordered to be engrossed that is, written out in a fair hand and just as it is after being amended, and to be read a third time. As it is usually engrossed it is at once read the third time — by title, as before—and passed.

The clerk takes the bill to the Senate, by which body it is referred to the Finance Committee. In due time the committee, if it sees fit, and not otherwise, reports the bill back to the Senate, with propositions to amend. In the Senate the bill is considered "as in Committee of the Whole"; the amendments of the Finance Committee and other volunteer amendments are accepted or rejected; they are again voted upon when the bill is reported to the Senate from the Committee of the Whole, and the bill is passed.

As the two Houses are not agreed upon the bill, a committee of conference, usually consisting of three members of each branch of Congress, is appointed. The committee, when it has come to an agreement, reports to each House; and the acceptance of the report is the final stage of the bill in its passage.

The measure is now "enrolled," that is, it is printed in large, open type upon parchment, and is taken first to the House, where it is signed by the Speaker; then to the Senate, where the Vice-President signs it; and finally to the President, and makes the bill a law.

Congress is notified that the bill has been approved, and the original copy of the act is deposited in the Department of State.—Edwin Tarrisse, in Harper's Weekly.

### A FABLE.

A ragged beggar was creeping along the street. He carried an old wallet and asked every passer-by for a few cents. As he was grumbling at his lot he kept wondering why it was that people who had so much were never satisfied, but were always wanting more.

"If I only had enough to eat and wear, I should be satisfied," said the beggar.

Just at that moment Fortune came down the street. She saw the beggar and stopped. She said to him:

"Listen! I have long wished to help you. Hold out your wallet, and I will pour this gold into it; but I will pour only on this condition—all that falls upon the ground shall become dust. Do you understand?"

"Oh, yes, I understand," said the beggar.

"Then have a care," said Fortune; "your wallet is old."

He opened the wallet quickly, and the yellow metal was soon pouring in.

"Is that enough?"

"Not yet," said the beggar.

"Isn't it cracking?" asked Fortune.

"Never fear. Just a little more," said the beggar; "add just another handful."

Another handful was added, and the wallet burst from end to end.—The Round Table.


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